





S E R M O N

Preach'd at the

Cathedral Church of Sarum,

November the 30th, 1726.

B E I N G T H E

ANNIVERSARY DAY

Appointed for the Meeting of the

Society of Lovers of Musick,

By *T H O M A S N A I S H*, M. A.
Sub-Dean of *SARUM*.

L O N D O N :

Printed for *James Lacy* at the *Ship* between the *Temple-Gates*,
Fleet-Street; *John Cooke* in *Sherborne, Dorset*; and *Edward*
Easton in *Sarum*. 1726.

SEYMOUR

Printed at the

Cathedral Church, York

At the Press of

JOHN GALT

ANNIVERSARY DAY

of the Meeting of the

Society of Friends of the

BY THOMAS W. ALLEN, M.A.
and Dean of Exeter

LONDON:

Printed for James Laidlaw at the Ship between the Temple-Gate
Fleet-Street; John Cooke in Aldersgate, Dorset, and Howard
Edson in St. Dunstons, 1798.

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TO THE
Society of Lovers of Musick
IN THE
City of **NEW SARUM,**

And particularly to

Sir John Crisp, Kt. and Bart.	{	Matthew Pitt, Esq;
John Wyndham, Esq;		Sam. Leg Samber, Dr. of Phys.
John Clark, Esq;		Mr. William Hilman, and
Thomas Hasket, Esq;		Mr. George Fort.

Stewards of the Society for this present Year.

Gentlemen, and my much honour'd Friends,

WE generally love to hear that
prais'd by others, which we
our selves most admire:
And I much question, whether this
Sermon is not for that Reason ap-
prov'd and desir'd by you, even be-
cause it aims at recommending your
favourite and beloved Art. But this is
scarce

scarce a sufficient Motive to justify me in running the Risk of a publick Censure, and I know no other Perfections in it that may deserve a Publication. And yet you see, that your Request has the Force of a Command upon me, to which I therefore readily submit, because through the Course of many Years I have found your Meetings so regular and harmonious, your Designs so honourable and good, and your Favours to me, on all Occasions, so singular and extraordinary, that I profess my self to be not only your constant Admirer, but

Your most assured

Humble Servant,

Sarum, Dec. 2, 1726.

Thomas Naish.

REVELATIONS XIX. 3.

And again they said Allelujah.



YOU may possibly remember, and possibly forget too, how that upon the like Solemnity I once endeavour'd to warm your Affections with a Description of that Musick which is practic'd in Heaven; as it is set forth to us by this divine Apostle, who is therefore, by way of Eminence, call'd the *Divine*, because of the divine Sublimity of his Stile, and as having both in this Book, and in his other Writings, express'd himself in the most surprising Strains of inspir'd Eloquence. And, indeed, who was more proper to describe the Joys of the Just, than St. John, who was much in Christ's Bosom, and intimately acquainted with his Mind, not only when he was here on Earth, but also after his Ascension, had these Things shew'd to him in Visions and Revelations? And yet he is very frequent in representing the Bless'd above as ever praising God, and loving each other, and seems to point out Musick and Love as the two great Employments wherein they spend their happy Eternity.

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We cannot indeed, as yet, conceive what that Musick is which is practic'd above, but by what this divine Visionist hath said of it, we are sure that 'tis something analagous to what we call by that Name; and this shews at least the Excellency of this Art, that 'tis capable of such divine Improvement, and to be exalted to such a Pitch of Perfection, as to be one of the choice Ingredients of the Happiness of Heaven. If our Ears were capable, yet 'tis not fit that we should, as yet, hear one Note of that celestial Harmony; if we did, we should presently forget to live, and become such eager Candidates for Immortality, as to neglect the common Necessaries for the Support of our mortal Life. However, we may safely contemplate and admire what they enjoy, and from their Happiness learn our Duty.

And the first Thing we learn in general, is this; that were that Musick, which is attributed to the Saints in Bliss, all *Metaphor*; yet still this betokens that there is something in it that is very lovely, excellent, and divine, in that they are said to use it. The Employment of their endless Life may worthily take up some Part of ours; and this is no mean Commendation of this Art, that of all the Sciences this alone is admitted to a Place in Heaven. *Whether there be Tongues they shall cease, and whether there be Knowledge it shall vanish away, but there shall be Musick for ever in the Presence of God, and in the Society of his Saints. And as this shall be the last, so it was the first of all Arts, and practic'd even to Perfection at the very Foundation of the World.* For
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the Stars of the Morning sang together, and all the Sons of God shouted for Joy at the Dawning of the Creation, Job xxxviii. 7. (i.e.) all the angelical Powers express'd their Joy at the Birth of the World, and strove with united Strength to set forth the Promises of him who had created it in Number, Weight and Measure. When the Earth was in its Chaos, or, as we call it, without Form, and void; God will'd it into Form, (i.e.) put it into Tune, and gave it such an active and prolific Principle of harmonious Motion, as by it our Corn and Wine and Oil increased: And this provok'd all the intellectual Orders to an Emulation of Praise, they sang together, and shouted for Joy at this amazing Instance of the Almighty's Love.

This shews the Antiquity of this Art, and withal its Excellence. 'Tis of more ancient Date than Jubal and his Brother Tubal Cain. And 'tis but a mean Notion to think that they forg'd it with the Strength of their Arm, and the Sweat of their Brows, and hammer'd it out upon their Anvil. The different Strokes they gave, and the different Sorts of Mettals they wrought on, might indeed, create a Diversity of pleasing Sounds, and a good Ear might from thence pick out such as were justly true and harmonical; and then it was no hard Matter to invent such an Instrument as should retain and express such Notes on all Occasions. And 'tis no great Wonder that they made this Discovery so early, even in the Infancy of the World; for all Nature is harmoni-

ous, and musical Proportions are to be found in all well disposed Things: There's something of the Power and Virtue of Harmony that lies hid in every Part of the Creation, such as truly affects every tuneful Mind. But these Sons of God, or the heavenly Host, not only employ'd their Skill in praising our common Creator, when he first made the World; but we are assur'd also, that a Multitude of them sang together, when God again created us to himself by Jesus Christ. And we have the very Words of the Anthem they sung on that Occasion, *Glory to God in the Highest, and in Earth Peace, Good Will towards Men.* Likewise when our Saviour ascended again to his Glory, they attended him again with their *Hallelujahs* to adorn the Triumphs of that glorious Day. And the inspir'd Psalmist seems to intimate the very Words which they sung at that great Solemnity, namely, *Lift up your Heads, O ye Gates, and be ye lift up ye everlasting Doors, and the King of Glory shall come in.* And still St. John does represent those *ten thousand times ten thousand* that are about the Throne, as everlastingly employing themselves in singing and harping, as if it contributed, in some Measure, to their Joy and Bliss, or at least was, in some Sort, serviceable to them in extending their Powers to the Praise of God. Thus the Scripture attributes Musick and Harmony to the Saints in Bliss, as their continual Employment, and as a part of the Happiness they enjoy. And since they use it in their exalted and divine Service, surely 'tis not unfitting that it should have its Share in the

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religious Worship of Men; the rather for that we find it a good Expedient to bring fresh Fire to our Sacrifice, and new Flames to our Devotion. Having such a noble Pattern before us, 'tis but reasonable, that we should use the same Means to the like End, and we need not fear the spoiling the Spirituality of our Service with that which is the delightful Exercise of the Saints in Bliss.

Having thus in general observ'd the Excellence of this powerful and divine Art from the Pattern and Example of those above, I shall proceed to consider what is revealed to us concerning the subject Matter of their Musick, and their Manner of Performance; from both which I hope to make such useful Inferences as may be agreeable to this present Solemnity.

As to the 1st of these; nothing is more observable from what is reveal'd to us, than that all the Musick and Harmony of the heavenly Intelligences is directed to the Praise and Glory of God.

And this appears from the Instances I have already mention'd, and from what St. John tells us at the 1st Verse of this Chapter, *I heard a great Voice of much People in Heaven, saying, Hallelujah.* They are always represented as singing perpetual Songs of Praise to the Father, and to the Lamb that sits on the Throne for ever and ever. And all the Saints

that enter Heaven join with them in the same Strain of Praise and Thanksgiving. Their Business and Employment for ever is to extol and admire the Perfections of God, of which they every Moment make some fresh Discoveries; and to celebrate with everlasting Praises the boundless Riches of his Love, of which they feel fresh and continued Experiences. Heaven is the proper Region of Harmony, where all the Powers of this divine Art are imploy'd to their utmost Perfection. Our elder Brethren above do so far exceed us in Happiness, as they are more skilful, and more harmonious; and happy they are in exerting all the Powers of their Nature, and all the Powers of Musick to their best and noblest End. They know how to vary and transpose the infinite Beauties of Harmony, and at one View can see through the whole Composure of the most exact and agreeing *Symphony*. All the charming Excellencies of this Art, which as yet lye hid and dormant to us, are well known to them; and those surprising Notes of the most elaborate humane Composition, which strike our Ear, and affect our Soul, are but imperfect *Gleanings* from their Fountain of everlasting Concord. Just so, 'tis most sure, that bright illuminated Souls sometimes feel some Rays of Glory dart upon them, and break in upon their Minds as the sure Earnest and Pledge of their approaching Bliss. And when a tuneful Soul feels it self agreeably surpriz'd, either with some sweeten'd Discord, or some uncommon Elegancies, she may reasonably think, that the same String which sounds in Heaven, resounds on Earth; and look upon this as
a Taste

a Taste of what is there eternally enjoy'd. But after all, that which crowns their Performance is the Subject Matter of it, or the Theme of all their endless Songs, which is no other than the Praise and Glory of God. *To him all Angels cry aloud, the Heavens and all the Powers therein.*

Now from hence we learn what is the Glory and Perfection of Musick, even when we imitate those above in the divine Matter of their Performances: They constantly behold the Face of God, are more sensible of his Glory, and therefore it is they so much outdo us in their incessant Praises. They find Depths of Love to provoke in them fresh Ardour, and fresh Convictions of his Glory for the Subject of their repeated and endless *Hallelujahs*. Happy were it, if this Art was truly employ'd to its noblest End, and all the Charms of Musick turn'd into Raptures of Devotion. This would be an Entertainment worthy a Heaven-born Mind; the very Entertainment which the *Jews* fancy sustain'd *Moses*, when he remained forty Days and forty Nights without eating Bread or drinking Water; he liv'd upon perfect Harmony, enliven'd with the Sight of the divine Perfections. This is truly to imitate the Musick of Heaven, and of such it may be said, that they are not far from the Kingdom of God. Here is the Beauty of Harmony in its Perfection, when 'tis inspir'd with Devotion, then, like *Moses's Bush*, it will flame and burn continually, without consuming. This is the Glory of Musick, that

that it enables us to praise God with more fervent Passions, and helps to excite in us a Love and Joy, and Reverence towards him ; and when we feel the greatest Transports of these divine Passions, we most resemble the heavenly Choir, and come nearest to their exalted Way of praising God.

'Tis but a poor and mean Office of this noble Science to play upon the Ear only, or to raise the Fancy to a chearful Sprightliness : But when its Subject is holy and sublime, it darts it self through the Organs of Sense, warms all the Powers of the Soul, and fills the Mind with the brightest and most ravishing Contentments. It warms the Affections as with a Coal from the Altar, and fills the Soul with blissful Breathings of divine Love. In Musick so directed we may expand all our Powers, and yet feel fresh Repletions ; here is no Danger of Excess, and we may be perfect Voluptuaries without Sin. Only let us observe this Caution from the Pattern before us ; preserve the Virgin Modesty of this divine Art, and not prostitute it to any lewd or prophane Subject, for nothing but such a monstrous Defilement, or prophane Abuse, can make it criminal. And this we learn from the subject Matter, or the noble Purposes to which it is employ'd by those above.

But I proposed, secondly, To consider the *Manner* of their Performance, and such useful Inferences as may arise from thence. And this does much commend

commend the Musick of Heaven, even the *Manner* of it.

And here I shall observe their *Unanimity*, their *Fervency* and *Perseverance*.

Their *Unanimity* appears from the vast Numbers of them which are always represented as joining in the same Service. Thus Verse 1st of this Chapter, I heard a great Voice of much People in Heaven saying, *Hallelujah*, and here, and again they said *Hallelujah*. And so Ch. xiv. V. 2. I heard a Voice from Heaven as the Voice of many Waters, and as the Voice of a great Thunder, and I heard the Voice of Harpers harping with their Harps, and they sang as it were a new Song before the Throne, and no Man could learn that Song, but the hundred and forty four thousand, which were redeemed from the Earth. Thus we are told, that all the Sons of God (i. e.) the Angels, shouted for Joy at the Creation of the World. And again, when God brought in the first Begotten into the World, he saith, and let all the Angels of God worship him, Heb. i. 6. And worship him they did; they came in vast Numbers to help us in their Praises; they came to inform us of the Honour and Advantage that Mankind was to reap from that stupendous Birth. They came to give their Attendance to their Lord at his Entry upon the Stage of this World, and left their blessed Mansions to honour the eternal Son of God with their Praises, since he did not disdain to take upon him human

human Flesh. We can scarce think that one of them staid behind, but that they all quitted their Station, and came down to see this wonderful Myſtery, which was more ſurpriſing and more adorable, than they could have ſeen in Heaven. They look'd down with Wonder, Aſtoniſhment, and united Joy, to ſee this great Work, to ſee the eternal Son of God, whom they had beheld in Heaven cloath'd with Majeſty, and deck'd with Light, now ſhut up in human Fleſh. With combin'd Strength they pay their joyful Adorations to him, and they could not well do otherwiſe, for they were bound in Duty to attend upon their King, and their God. Only one of them indeed firſt began, the Angel *Gabriel* by Name, he ſeems to have been ſingled out for that whole Tranſaction; he was the *Precentor* of the heavenly Choir, he firſt publiſhed the glad Tidings of this great Salvation; but then, they all immediately brake forth in one univerſal Chorus, and there was with that Angel a Multitude of the heavenly Hoſt praizing God, and ſaying, *Glory to God in the Higheſt*. And this makes their Muſick worthy of Heaven, even that perfect Concord and Unanimity in which it is perform'd: The leaſt Kind of Imperfection hath no Place in the Harmony of the Saints; a moſt perfect Unanimity doth grace their whole Performance: There is no Diſcord in the whole Choir of Heaven, and you may travel thro' all the Regions of Blifs, and find not one Schiſmatick, or inharmonious Soul in that whole Body. And

And this their *Unanimity* shews it self more, especially in that everlasting Harmony which regulates their Instruments and Voices ; wherein they do not want to be confined to such a sorry Scale of Musick as ours is, whose Usefulness to us we find, tho' at the same Time, we know its Imperfection. But they see through the whole Extent of Concord at one View, they see through all its infinite Varieties, and agreeable Graces, and know how to practice them for ever with one Consent, to make up a Happiness suitable to that Place and Presence, where they dwell. Not one of them flaggs in his Devotion, or fails in his Part. And this ravishing Uniformity does recommend their Services and Praise to the Throne of Grace. They are as *unanimous* in their Affections too, as in their *Hallelujahs* ; and where such Unity is display'd, there is Heaven. What a State of Bliss must that needs be, where nothing is found to damp such mutual Love, such never-failing Concord. Such *Unanimity* of Heart and Voice must needs increase their Bliss, and swell and multiply their Joys. And we are then in the outer Courts of Heaven, when we can raise ourselves to such an angelical State, as to be like the Bless'd above in Affection and Practice, and maintain a delightful Harmony, not only in our Musick, but our Conversation. And I wish, we would strive to resemble them, not only as to the Object of our Praises, but as to this particular Manner of addressing them ; and were so uniform in our Service of God, as with equal Zeal,

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and

and with one Heart, and one Mouth to glorify our Father which is in Heaven.

But Secondly, The second Thing observable in the Manner of their Performance is their Fervency: And who can doubt of this, who considers what pure and bright Spirits they are, and clogg'd with none of those Impediments which attend our mortal Nature. With much Time and Pains we surmount the Difficulties, and not a little of these is required to make any tolerable Proficiency in this Art. But those wing'd Instruments of the Almighty's Pleasure have nothing to cripple their Endeavours, or interrupt their Melody. They exert their utmost Strength with equal Ease, Chearfulness and Fervency; there's not one idle, silent, or inharmonious Spirit among them, and this their Joint-Activity maintains them with fresh Ardor, and inspires them with Flames of holy Fire and divine Joy: But they acquire fresh Ardency from the Object of their devout Orisons, and from the fresh Discoveries, which they make of the boundless Riches of his Love. They can never be weary or faint in their Devotion, whilst they are so everlastingly replenished from the same inexhaustible Fountain of all Goodness. Now what a Consort must that needs be, which is performed by such pure active and intelligent Beings, whose Fervency is equal to their Abilities, and whose ardent Wills answer their Art and Strength in the Performance. The Saints rejoice with Glory, they rejoice in their Beds,

Beds, in their everlasting Mansions of Refreshment: *The Praises of God are in their Mouths.* There is neither Labour nor Weariness among them, no Indifferency; no Satiating, and their Vigour and Fervency admits not the least Diminution or Eclipse. Here you may see a Choir of *Confessors* and *Martyrs*, there another of *Patriarchs* and *Apostles*, but all joining in the same Strain with the like *Fervency* and flaming Zeal; all interchangeably singing forth the Praises of God, and all concurring with the *Hierarchies of Angels*. They all live in the View of the most lovely Object, who is circled about with his own Rays of immaculate Glory, and the more they see him, the more they love and praise him, and still their Happiness is but begun. As we would grow up to their blessed State, let us imitate their *Fervency*, especially whilst we *serve the Lord*; for this is to practice before-hand the Musick of Heaven; and we shall find our selves happily disposed to join with them, when our Hearts are thus tuned before-hand for those Songs of Praise which shall be our Employment for ever. But this *Fervency* of the Blessed above, is a severe Reproach to such as look upon this Art only as an innocent and harmless Thing, or as an Amusement only to delight us with a pleasing Entertainment. It would not have found place in Heaven, nor been practic'd there with such *Fervency*, had it not been of more real Worth, and serv'd to nobler Ends: And the vast Improvements made of late in this Science, do shew the Value

which the wisest and the best of Men set upon it. And therefore, as to such dry insipid Souls, who can relish none of its Delights, but use it only as an Expedient to lull their Senses asleep into a stupid Indolence, let them enjoy their Delusion; but as they are without *Knowledge*, so I wish they were not without *Charity*; but had so much at least as not to envy and reproach us, who are willing to taste *Angels Food*.

But Thirdly, I proposed to consider one Excellency more in their *Manner* of Performance, and that is their *Perseverance*, they are everlastingly employed herein. St. *John* tells us but two Verses before, that he heard a great Voice of much People in Heaven saying *Hallelujah*: But they had no sooner ended, but they began afresh; there was a Repeat, for again they said *Hallelujah*. Thus they all join in the same Hymn of Adoration and Praise; eternally reciting the same Service, without being tired or nauseated with the Commonness of it: For again they said *Hallelujah*: Signifying to us thereby, that God is not the less delighted with the continued Repetition of the same Form of Praise. And our blessed Saviour, who best knew his Father's Will, has by his own Practice taught us the same as to our Prayers; for in his last Agony, he prayed thrice, saying the same Words: And yet there are some among us, who do not approve of either of these Patterns of Devotion, but rather indulge their itching Ears, with unintelligible Flights of spiritual Non-

Nonsense, and think to serve God better with the *extempore* Effusions, and undigested Productions of a luxuriant Fancy. But they might with equal Judgment prefer a meer Ramble of disagreeing Sounds; or a Scraping *Voluntary* from an unskilful Hand upon a wretched Instrument, before the most Elegant of our musical Compositions. Should such as dissent from us be but once admitted to see and hear the Service of Heaven, they would never more find Fault with the Form of our Addresses here on Earth, nor with the Repetition of them; for theirs above is all such, a continued Series of *Retornallos*. And again they say *Hallelujah*. It is not thro' a Barrenness of Invention, that they everlastingly repeat the same Song of Praise; but because, thereby God is eternally honoured, and they delighted. They still express their Praise in the same set Form, and still find fresh Occasion to repeat their *Hallelujah*. From hence we may safely conclude, that *set Musick*, and *set Forms of Prayer and Praise* are certainly best, even because they best accord with the Exercise of Heaven; especially, if the One is performed with true *Time and Tune*, and the Other with the Spirit of true *Devotion*, i. e. with *Unanimity, Fervency, and Perseverance*. For there the *Sons of God* have been singing together, ever since they were created in the same Strain and Form of Praise, and yet still they continue in the same; and again they say *Hallelujah*. Let *Cberubim* and *Seraphim* praise God in their exalted Way, and let us unite our Hearts and Voices, and answer

Amen

Amen to their *Hallelujahs*. They at present exceed us in praising God, as much as they exceed us in Strength and Wisdom. But let us make Use of all our natural Powers, and all the Helps of Art and Musick to praise our great Creator. This is an Employment next beneath the Joys of the Blessed; a chief Part of whose Happiness it is, that they devoutly contend with each other with *Unanimity*, *Fervency*, and *Perseverance*, in praising and adoring the Perfections of God for ever.

Let us mind the same Things, and practice beforehand the Musick of Heaven. And let us imitate their *Love* too, and that not only in preserving a Harmony of Affections to each other, and maintaining a fervent Charity among ourselves, but in extending a liberal Hand to such as are in Necessity. I would not have it said of you, that you met together to eat and drink, and so rose up to play; but I wish some signal Acts of Charity might crown your Meeting, and make it acceptable in the Sight of God, and honourable in the Sight of Men. I never failed of recommending this Thing to your Thoughts and Prudence, as oft as I have appeared before you on this Occasion, and have seen such eminent Effects of it, that I can justly boast of your Liberalities; and therefore shall not seem to upbraid your Charity by enlarging on this Subject. And now I shall detain you no longer from the charming Excellencies of your beloved Art, an Art, which never fails to reward her Votaries with healthful

healthful, innocent and delightful Pleasure; she carries her present Rewards in her Hand, and reaches them forth to all her Lovers. There is a Sort of Joy and Mirth, that lies upon the Surface of Musick, and even the very meanest Performances affect vulgar Minds with a superficial Gaiety. But the deeper we dig into the Depths of Concord, we still find fresh and richer Mines of Pleasure to reward the curious Search of more harmonious Souls. And here I should be unjust, and ungrateful, if I did not congratulate you upon the vast Improvements you have made in this Art, since you were first happily form'd into a Society. And yet the attending Pleasure has been sufficient to reward all your past Endeavours, and to encourage your further Progress. For all the Depths of Musick have their abounding Riches too: And she is like an ever running Stream, which grows wider and deeper, till she empties her self into that Ocean of eternal Delight, which joys and makes glad the City of our God: Where Saints and Angels with their utmost Unanimity, Fervency, and Perseverance, say and sing *Amen, Hallelujah, Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever, Amen.* Rev. vii. 12. *Tea, and once again they say, Hallelujah. And let every Thing that hath Breath, say Amen.*

F I N I S.

And let every Christian bid Brethren Joy Amen.
 Rev. Mr. T. and our guests say Joy Hallelujah.
 and sing, Praise to our God for ever and ever, Amen.
 Hallelujah, and Thanksgiving, and Praise, and
 Joy and Sing, Hallelujah, Hallelujah, and Joy, and
 their joyful Exultation, Praise, and Thanksgiving,
 the City of our God: Where Angels and Angels
 Ocean of eternal light, which you and make glad
 wider and deeper, till the center of the world
 the is the center of the world, and the center
 to reward all your past labors, and to ex-
 And yet the attending, Praise has been
 have you were with happily found into a society
 the vast improvements you have made in this Art,
 and ungrateful, if I did not congratulate you upon
 harmonious souls. And here I should be joyful
 of Praise to reward the curious search of more
 of God, have found rich and richer Mines
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 teaches them to do so all the time. There is
 carries her part in Rewards in her Hand, and
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F I N I S

P.T.N.F.
 1804